758 house. The *pejibaye* has the advantage of thorns to keep innocent children from straying into trouble, as no one except the medicine man is allowed to touch the ill. Water is kept within reach of the sick person by suspending it in a gourd from a long stick.

826 753 Lehmann [147] pointed out that the liver was considered the key to all emotions, sickness, and health. This is still true. The Cabécar phrase for happy or the state of good health signifies that the liver is in good condition.

[774] Lehmann further adds that the activities of the soul are connected with this organ.[148] On the whole, many fevers are supposed to be caused by the liver. Among the Bribri, however, influenza is credited to *bák-namá* (*see* Myths).

164 The principal complaints noted among these peoples are caused by intestinal parasites with subsequent anemia; conjunctivitis, especially among the Bribri; *papalomollo* or Leishmaniosis; and malaria, particularly in Talamanca. Measles, mumps, and at times smallpox and yellow fever also take a heavy toll when they occur in epidemic form.

839 Among the Cabécares, there are numerous cases of male perversion. No social stigma is attached nor is any cure attempted.

278 Curing. Herbs, vines, quinine bark, and other medicines prepared from flowers and berries are used.

752 824 A medicine for snake bites is made from *Dracontium Pittieri* Engl. and also from *Aristolochia sylvicola* Standley, which is mashed and cooked. This is combined with the bark of a tree called *bek* in Cabécar and is used to cause sterilization. Diets, as has been noted, form a part of many cures although they are also observed at times of death by the *usegLa* clan. The principal ceremonial and magical elements included in curing are songs (prayers), always sung with the staff and the stones. One of the prayers the medicine men of Cabécar and some of the Bribri sing to combat sickness and to foretell if the patient will live or die is given under the heading of *Sacred Songs*. To rid one of the *wimbLu*, the medicine man sings for three nights and asks *sibu* (*see* Theological Beliefs) not to allow the spirit to scare any more.

757 765 533 [787]

[147] Lehmann, 1920, vol. 1, p. 282.
[148] Lehmann, 1920, vol. 1, p. 282.

stole his child while Thunder was away in the forest. The bereaved father was furious and called *miguchké*, making a tremendous noise. Thunder fought and killed *miguchké*.

Minor evildoers are the *tọmí* who are both men and women and can be treated collectively or individually. The *tọmí* inhabit a mountain called *tabatá* near Cabagra on the Pacific side. At times, one can see their clothes drying in the distance, but upon reaching the spot, there are only four large upright stones. The *tọmí* take care of all animals. The tapir are their cows and the wild pigs and boars their swine. Reports about them come from hunters who have lost their way tracing game. The *tọmí* do not like men.

Another bad spirit is *orusula*, an enormous pig whose head *sibu* cut off and kept his blood to teach men to beware of him. He lives in the mud of swamps and lagoons and his foam gives people a rash which kills them.

There are some important malevolent spirits common to both groups known as the *wimbLu* who are souls of the dead. There is more than one soul per person. One goes to *suLa;* one stays with the bones; and another appears to be the soul that torments the living. If the deceased liked to sing or whistle, his spirit has to do the same and it returns to make itself known to the person who cared most for him in life. It appears on the trail, in the cemetery, makes a noise, and pesters its victim in dreams. A medicine man is needed to rid one of the *wimbLu* (*see* Curing). If he doesn't do this, the person dies.

There are also spirit lords of places and fish. None of these are particularly friendly to man.

mikubru lives on Pico Blanco where no one can reach him. His one good deed is to warn when sickness is coming by producing great flames on the summit.

The *ujum* are people who live in the rocks on barren peaks. The Bribri consider them as part of the original population of the earth before man and believe that they are evildoers.

suLášibí today is the name given to a section of land on the Alta Lari near Lagarto or *toLók*. The Bribri believe that before the birth of the sun, *suLášibí* was a person. He was lord of the

[192] [191] *di* is "water" and *bak* is "stone" in both languages. Jaguar is *kó* in Bribri and *namú* in Cabécar.
[192] *See* Linguistic Texts: *sibu* (sibu) *tsikineL* (born).